

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840].

"The angel of the Lord encampeth round about them that fear him, and delivereth them" (PSALM 34: 7).

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HOME.

"Home, home, sweet, sweet, home,
Be it ever so humble, there's no place like home."

HOME! Is there a sweeter word in the English language? Poets have sung of it, painters have painted its beauties. Men in all parts of the world have their eyes turned back to some little spot, humble it may be, but the dearest spot on earth, because it is home.

I saw a picture, many years ago, and I can see it in my mind's eye now. It was a picture of the interior of the shop of Joseph, the carpenter. Littered about were the tools and wood used in his trade. In the middle of the floor stood a little boy, the little child Jesus. In one hand he held a chisel, the other hand was extended and one of the fingers was cut and bleeding. Into the shop his mother was hurrying with a piece of clean linen in her hand to bind up her little child's cut finger. Nothing could better bring home to us the beauty and simplicity of the home of our Savior. It was also in a little homely ceremony that His first miracle was performed—the turning of the water into wine at the wedding in Cana. But, alas! when He started His ministry there was no more homeless being on the face of the earth. We know He said of Himself, "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head." We can fancy how His heart would turn to that little home in Bethany where Martha, Mary, and Lazarus lived. We can see Him tired and weary with traveling and rebuffs, welcomed by them; Martha bustling round to get food ready for Him, water to wash His feet, and a bed prepared to rest His weary frame; Mary sitting at His feet drinking in His loving counsel; His friend Lazarus there with whom He could converse and to whom He could teach His mission. Do you wonder that when sorrow came to this home their first

thoughts turned to their Friend and the cry went up from their hearts, "If thou had'st been here our brother would not have died." And what a touch of divine compassion and human nature! We read that Jesus wept with His friends. Again the miracle in the humble home; Lazarus is commanded to rise again, and is restored to his loving sisters.

Another beautiful, homely story is the raising of Jairus's daughter. Here we see the loving father and mother weeping over the dead body of their lovely little daughter. Jesus enters the room where she lies. He takes her by the hand and says to her, "Talitha cumi"—"Damsel, arise," and she arose and walked. We read of Him restoring the widow's son to her in her humble home also.

All through His ministry this divine, homeless wanderer honors and exalts the family relation, and the humble, godly home. How are we going to order our homes that they may be fit for our Savior dwelling in them, that we may be prepared for Him to come to them, and that children may be trained up in them to be good men and women, good citizens, and faithful to fulfil their mission in life? No life is perfect in which the spiritual side has been neglected, and every mother should from the earliest teach her little ones the Lord's prayer, the Articles of Faith, and the rule of love. Even if at first they do not understand all, the teaching will be of immeasurable value in after years. Happy the woman who can look to her husband to help her in all things pertaining to the children's upbringing; but should she, unfortunately, have to work single-handed, let her not be discouraged. An Arabian proverb says, "A thousand men may make an encampment, but it takes a woman to make a home." A mother's influence can be the strongest power on earth over both her girls and boys. The father and mother should work together in the home and by the fireside, and the joint care of the children should commence from the cradle. There would not be the grievous sorrow and disappointment in many homes to-day, had the father and mother known how to care for the bodies of their little ones, and if for the physical development of the child care is needed, how much more important is the spiritual and moral training! The formation of character must be commenced from the child's earliest years. This does not mean harshness, or restricting the individuality, but it *does* mean helping the undeveloped soul to expand in the right way, leading it to love truthfulness, purity, obedience, courtesy, and kindness for their own sake, so that each such guiding principle becomes second nature. The future of the generations to come is in the hands of the woman of to-day, and as she trains her children so will they either rise up to call her blessed, or to wish that she had never allowed them to remain in ignorance, or to follow their own way unchecked. So much for our earthly homes, and the training we get in them to fit us for the "Home Eternal."

Alas! how few unbroken family circles there are to-day, and how many of us have with bleeding hearts seen our dear children laid away in the grave? But then we have the grand consolations and truths that modern revelation has taught us. We alone—a little handful of people in this densely populated world—have had this knowledge revealed to us, of the renewal of the family relation on the other side. We know that the Lord has opened up the way for us, that by complying with His requirements, the wife will be restored to her husband and the husband to his wife, and they will again be one in Christ Jesus. The baby we returned to the Lord's keeping will once more be restored to the loving arms of the mother, if she is worthy and endures to the end. The loving, tender communion of parent with child and husband with wife will be continued through all eternity. Let us each as true Latter-day Saints see that we so order our homes here in this life, that thereby the mansions our Savior has gone to prepare for us may be all the more beautiful.

“Kindly heaven smiles above,
 When there's love at home;
 All the world is filled with love,
 When there's love at home.
 Sweeter sings the brooklet by,
 Brighter beams the azure sky;
 Oh, there's One who smiles on high,
 When there's love at home.”

Glasgow, Scotland.

ISABELLA BLAKE.

THE MISSION OF THE PROPHET.

Do the members of the Church of Jesus Christ of Latter-day Saints realize the importance of the mission and work of the Prophet Joseph Smith? Do we stop to consider what the conditions would be to-day if such a man had not been upon the earth in these the latter days?

Most people who consider the teachings of the Latter-day Saints are compelled, by yielding to reason, to acknowledge the greatness of the work and the truths that are contained therein; but few stop to consider the importance of the truths that were revealed to man through the Prophet Joseph.

First, he declared to the world that the dispensation of the fullness of times had been ushered in, which means that there had been other dispensations. It follows that if there had been a first, a second, and so on, and then a last dispensation, there had also been periods between them when the true church was not upon the earth. But if that is the case, then numerous religious denominations that were and are upon the earth, must be founded upon man-made religions.

Let us consider carefully the condition of the religious world prior to the mission of the Prophet Joseph Smith. We need not go farther than to the country near to the prophet's home. In the years 1819-20 great reformation meetings were being held. Each of the spokesmen of the various churches claimed that he was teaching the pure gospel of Christ, though each taught a different form of religion from that taught by others, and instead of a unity of faith, there was rebellion and rivalry among the different sects. How different were the conditions existing then, compared to that which we should all expect in the Church of God!

Through the visitation which was given to the Prophet Joseph one spring morning in 1820, it was revealed to him that God was not the author of confusion, and that the confusion existing among the churches was an abomination in His sight. It was also revealed that the Church of Christ was not upon the earth at that time, but it was to come in a few years. Instead of it being a church of confusion it was to be one of harmony, with a prophet at the head through whom the Father's instructions might be given. This was not a new way, for it was in harmony with all previous times when His Church was upon the earth. He had not forgotten the words of the Prophet Amos, that, "surely the Lord God will do nothing but he revealeth his secrets unto his servants the prophets." These were the words of a man of God.

How different was the organization of the Church compared with those that were upon the earth prior to that time! When Joseph Smith came forth with the words that Christ had spoken to him and that His Church was to be organized, the wonders and mysteries did not stop there; but he was also revealing to man that the idea which was entertained that the heavens were closed and revelation was a thing of the past, was false, because in very deed he had received a revelation from the Father and the Son, and each had spoken to him. Why should such a statement be absurd? It is written plain enough for all to understand, that "Where there is no vision, the people perish: but he that keepeth the law, happy is he" (Prov. 29: 18). Who of all the other denominations had declared that they had received a vision? None of them, because they laughed at the boy Joseph when he said that he had received a vision. Yet how his work harmonized with the teachings of the Bible, that book the reformers were supposed to believe!

At the time the Father and Son appeared unto the Prophet Joseph Smith, man was made acquainted with the fact that God the Father was not a Being without a body, parts or passions, as the world had believed. Through Joseph's own experience he knew that the Father was of the same form as he; or, rather, he knew that he was made in the image of his Father. Joseph also knew that the Father and Son were not one Being, as he had always

been taught, but that they were separate one from the other, each having a form of his own, and that the oneness which is spoken of must be in their sentiment and agreement in purpose.

These facts which were revealed to the Prophet Joseph Smith were as new to him as they were to the world; but through the reasonableness of his mind he was able to understand and know the truth, because he now not only had the Bible to refer to, but the truth had been presented to him in such a way that he could not doubt.

We who accept Joseph Smith as a prophet of God, have a foundation to base our belief upon, a foundation that cannot be shaken. If we will let our ship of life be guided by the power of revelation we need not ever run ashore.

Bradford.

WILLIAM S. HILLIARD.

THE EIGHTH ARTICLE OF FAITH.

THE Latter-day Saints accept the Bible as the first and foremost of the standard works of the Church. Some people, disposed to be hypercritical and desirous of raising objections to anything pertaining to that which they call "Mormonism," find fault with this declaration and construe it so as to convey the idea that we do not receive the Hebrew Scriptures as a guide to salvation, but place them in a doubtful position, because of the exception, "as far as translated correctly," while this qualification is not added to the declaration of our belief in the Book of Mormon.

Some people entertain the notion that the Bible, in its present form, is the direct word of God, spoken, or written, by verbal inspiration in the English language, and that every word in the volume, from cover to cover, is to be so understood. We know that the original writings were in Hebrew and Greek, and that copies have been handed down from past generations and translated into English, and other languages, according to the learning of the times when the translation was made.

From 1380 to 1611 A.D. the Bible was translated seven times. The one in 1611 was the so-called Authorized English Version, or King James' translation. It was made by forty-seven scholars at the command of James I., and has superseded all earlier versions, and it is the Bible now in use among English Protestants. But even this supposedly best version has been found to contain many and serious errors, and in 1885 a revised version was issued, which, however, has not yet been accorded general acceptance.

The Latter-day Saints accept the Book of Mormon as a volume of sacred Scripture which, like the Bible, embodies the word of God. This book deals with the histories of two great nations, the Nephites and Jaredites, who flourished in America as the descendants of small colonies brought thither from the eastern continent by divine direction.

The Nephite nation was the later and most important, and the progenitors of this nation were led from Jerusalem, 600 years before Christ, by Lehi and his family. Besides his own family, the colony of Lehi included Zoram and Ishmael, the latter an Israelite of the tribe of Ephraim. Ishmael, with his family, joined Lehi in the wilderness, and his descendants were numbered with the Nephite nation.

They journeyed across the water and landed on the western coast of South America, about 590 years before Christ. After the death of Lehi a division occurred, some of the people accepting Nephi as their leader, who was duly appointed to the office of a prophet, while the rest proclaimed Laman. Henceforth they were called Nephites and Lamanites.

At times these two nations had peaceful relations with each other, but generally the Lamanites manifested hatred toward their Nephite kindred. The Nephites advanced in the arts of civilization and industry. They built large cities and established prosperous commonwealths. Yet, they often fell into transgression, and the Lord chastened them by permitting their foes to be victorians.

The Lamanites, while increasing in numbers, fell under the curse of darkness. They became dark in skin and benighted in spirit, and forgot the God of their fathers. They lived a wild life and degenerated into the fallen state in which the American Indians, later, were found by those who rediscovered the western continent.

In later times the final struggles between the Nephites and Lamanites were waged in the vicinity of the hill Cumorah, and resulted in the entire destruction of the Nephites about 400 A.D. The last of the Nephites to bear record of his race was Moroni, who wandered from place to place, daily expecting death from the victorious Lamanites who had decreed the absolute extinction of their white kindred. He wrote the concluding parts of the Book of Mormon and deposited the entire volume in the hill Cumorah.

Soon after he died. This same Moroni, as a resurrected being, gave the records into the hands of the Prophet Joseph Smith on September 22nd, 1827, and the Book of Mormon was published in the year 1830.

I wish to bear my testimony to the truth of the gospel; for I know for a surety that the gospel which the elders are preaching is the true gospel of Christ restored to us in these latter days.

Hull.

DAISY BARNETT.

NONE sing so sweetly as they who, like the woodthrush, sit on the twilight edge of solitude and sing to those who pass in the sunlight on the outside.—BEECHER.

HE FOUND HIS BEST FRIENDS.

THE following short story, which is translated from *Nordstjärnan*, is recommended to the thoughtful perusal of any young man who may have fallen into the habit of spending his evenings away from home. It is the story of a fellow who very seldom enjoyed himself in the company of his own folks.

One day his father came to him and asked him if he had any engagement for the evening.

No, he had made no appointment.

"Very well," the father said, "would you like to go with me somewhere?"

The boy had no objection, and they agreed to meet at the Grand Hotel. They met, and the old gentleman suggested that they go and visit a lady whom he had met when he was a young man. The boy tells the story:

"We started, and stopped outside our own house.

"My father remarked, 'She is at present in our home.'

"I thought it queer, under the circumstances, that he had agreed to meet me at the Grand Hotel, but I made no comment. We entered the house and I was duly and with every formality introduced to my own mother and sister. The situation appeared to me so comic that I had to laugh, but somehow the laughter did not have the right ring. Nobody else laughed. My mother pressed my hand, and so did my sister. Then my mother remarked that she remembered me as a little boy, but that in later years she had seen me very seldom. I was invited to make myself at home. The situation was no longer laughable. I made myself comfortable in a chair, and my mother began to relate little anecdotes from the years of my boyhood, which we all found very amusing. Then we had music and reading. When, finally, I was ready to retire, I was invited to call again.

"On the way to my bedroom I felt rather depressed, and I had something to think about."

"Well, what then?" somebody in the company, where this story was told, asked. The young man, by the way, was old at this time.

"What then? Well, I had discovered that my mother was a very entertaining old lady, and that my sister was a good and charming girl. I therefore called regularly every evening and had a very pleasant time."

"In addressing an assembly of saints, I expect the benefit of their prayer, without the ceremony of asking, being assured that they are aware as well as I am that our teachings and administrations in the gospel of life are blessed to us according to our faith and prayers."—LORENZO SNOW.

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THURSDAY, JULY 1, 1915.

EDITORIAL.

GONE TO HIS REST.

THE *Deseret News* of June 7th, 1915, contains a notice of the death, on that date, of Angus M. Cannon, for many years president of the Salt Lake Stake of Zion.

President Cannon was a brother of the late President George Q. Cannon. Their parents joined the Church in Liverpool, and soon afterwards left for America. They sailed from England on the 18th of September, 1842. The mother died at sea; the father and six children landed at New Orleans after an eight weeks' voyage, and then proceeded to Nauvoo, where they were kindly received by the saints and were glad to see and hear the Prophet Joseph. The father died in 1844, shortly after the martyrdom of the Prophet and his brother. When the saints were driven from Nauvoo, the Cannons shared the fate of the people of God. The orphaned children had found a friend and protector in Charles Lambert, who had married Mary Alice Cannon, and he took them across the plains to Utah, where they arrived in 1849.

President Angus M. Cannon was born on May 17th, 1834, and, consequently, reached the ripe age of 81 years. He has been very active in the ministry, both as a missionary and in other important positions.

For many years the late Joseph E. Taylor and President Charles W. Penrose were his counselors in the Stake presidency, and it would be difficult to find three more capable, energetic, and faithful leaders among the saints. They were, indeed, pillars in the Church, and true friends and fathers of the people in the important position they held until 1904, President Cannon then having presided over the Stake for 28 years.

By the departure of President Cannon one of the noblemen of Israel has been called to another sphere of action. But there can be no mourning in the worldly sense of that term; for he has led a useful life in the Master's service, and he has gone to receive his reward.

On the 17th of May, last, when his 81st birthday was celebrated, he had the joy and satisfaction of seeing gathered around him his children, with their families and descendants, to the number of one hundred and thirteen.

J. M. S.

A LIBERAL DANISH CONSTITUTION.

A CONTRIBUTOR to the *Scandinaviens Stjerne*, Mr. Nils F. Green, furnishes some interesting details concerning the constitution of Denmark. It grants equal and universal suffrage, extending the franchise to women as well as men, and to servants as well as masters, and fixes the age of eligibility to the lower house (*Folkethinget*) at 25 years, and to the upper house (*Landstthinget*) at 35 years. The twelve members of the upper house, appointed by the king, will be succeeded by eighteen, to be elected by the expiring parliament. Cities and country districts will have an equal voice in the making up of the upper house, and this chamber can be dissolved if it opposes a measure twice passed by the lower house, once before and once after a general election. Women, as well as men, without regard to social position, can be elected to both divisions of the parliament. It was expected that this constitution would receive the royal signature on the 5th of June, this year, the anniversary of the proclamation of the constitution of 1849.

It appears from this that the enterprising little kingdom of Denmark, at a time when a large part of Europe is bathed in blood, has found time to take a long step forward in the interest of civilization. For the recognition of the women as a moral and intellectual force in the state, and the extension of political rights to all classes of citizens are notable moves in the right direction. It may be true that the active participation in politics by the women and their office holding does not suddenly bring about Millennial conditions—and this has been proved in the American states that enjoy equal suffrage—but it is also true that whenever a measure for moral reform is before the public in communities where women vote, the majority of them are enthusiastic supporters of such reform measures, and add strength to the forces marshalled in their behalf. And this is the value of equal franchise.

As an illustration we may refer to the prohibition movement in the United States. The following states now have prohibition laws: Maine, Kansas, Georgia, Mississippi, North Carolina, Oklahoma, Tennessee, North Dakota, West Virginia, Arizona, Virginia, Colorado, Oregon, and Washington. All these states passed prohibition laws before January 1st, this year. Since January 1, 1915, Alabama, Arkansas, Iowa and Idaho have passed prohibition laws. The prohibition states have more than doubled in six months. Montana and South Carolina have voted through their legislature to submit to the people the question of prohibition; Utah and South Dakota are still in the fight for prohibition. It has been possible to achieve these results, largely, through the direct, or indirect, support of the women. In all the states where women vote, the mothers, wives and sisters of men who squander their earnings on drink, as well as men and women who believe in

prohibition on general principles, vote together against the saloon, and that is the reason why the Anti-saloon League is able to roll up large majorities in such states.

The church people in the United States are very largely in favor of equal suffrage because they have found that the effect of it is seen in victories for every movement calculated to purify public morals and to better social conditions. The *New York World* recently undertook to ascertain the general sentiment among church people on that question. The results are very interesting. One Manhattan church registered almost eighty per cent. of all the votes its women cast in favor of suffrage. A Brooklyn church registered almost sixty per cent. in favor. Among Protestant religious bodies that have endorsed woman suffrage recently is the New Jersey Conference of Methodists. At its seventy-ninth convention, at Atlantic City, it pledged its active support to the suffragists and formally endorsed woman suffrage. This Conference represented 57,000 adherents. The Society of Friends in March, in their meeting at Philadelphia, endorsed equal suffrage "as a principle of justice to women and an opportunity for more effective service." On the other hand, the liquor dealers oppose woman suffrage because they know that drink is the deadly enemy of home and womanhood, and they fear the votes of the women on that account.

The churches of the world are just beginning to learn the value of woman suffrage—a lesson which the Latter-day Saints have preached and practiced from the beginning; for, in the Church of Jesus Christ of Latter-day Saints the women have always had equal rights, and in the Territory, and later in the State of Utah, they have voted with the men, and in some respects, notwithstanding the silly twaddle among outsiders about Utah women being downtrodden, they are enjoying legal and social privileges beyond anything ever demanded by their sisters in other parts of the world.

Denmark has taken a long step in advance of other European countries, and this, we may say, is not the first time that that kingdom has raised the banner of liberty by the side of its national emblem, the *Dannebrog*, and thereby given other countries a brilliant example to emulate. It may interest the readers of the *Star* to know that when the time came for the proclamation of the gospel in the Northern countries, the way was prepared by Providence, by the proclamation, on the 5th of June, 1849, of a constitution which secured religious liberty to all citizens. But for this, it is not easy to see how the gospel messengers could have delivered their message in the Scandinavian countries. Denmark gave asylum to elders who were persecuted in Sweden and Norway, as well as protecting those who proclaimed the gospel on her own soil. While the elders have met with some opposition in Denmark, as everywhere, on the whole they have been pro-

ted by the government under the liberal provisions of the constitution.

The Lord has blessed Denmark accordingly. The people of that country are exceedingly prosperous, and their industries have become patterns to other nations. All countries that extend protection to God's servants, and people, will prosper, for the promise to Abraham and his seed is always being fulfilled: "I will bless them that bless thee" (Gen. 12: 3).

J. M. S.

PEACE SUGGESTIONS.

SOME American peace friends have come before the public with a proposition relative to the present devastating war. Briefly stated it is, that the neutral nations form a Court of Mediation, to act during the remainder of the war for the purpose of mediating between the belligerents. The plan contemplates the presentation to the nations at war, and others, of the radical proposition that all navies, armaments, and "keys of the seas" be neutralized and placed in the hands of a peace league, and that territorial disputes be settled by some method based on recognition of nationality.

This is well meant, and some such plan will ultimately be accepted by all the nations of the world, for when civilization has reached its next and higher stage of development, no one will learn the arts and sciences of destruction. Wars will be obsolete, as is now, among civilized people, the duel, or the vendetta. It will be abhorred, as human slavery, or cannibalism. During the era that is to come, men will dig drainage canals and irrigation ditches instead of trenches; they will redeem the waste places of the earth and make even the Sahara flourish like the rose, instead of reducing rich countries to a wilderness; they will build schools, art palaces, factories, instead of forts and warships; they will discover new sources from which to produce food and clothing and all that is necessary for comfort and legitimate pleasure; the physical health of the race will be improved because of closer conformity to the laws of hygiene; destitution and poverty will be abolished, and crime all but eradicated. As a result of this great change in the conditions of human society, there will be general prosperity. When there are no military establishments to maintain, and the enormous expenses on account of crime and poverty are reduced, national debts will be canceled and the tax burdens lightened. When peace and industry prevail, the fields will yield in abundance; the treasure houses of the land, the sea, and the air will be unlocked for the benefit of God's children. "They shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the month of the Lord of hosts hath spoken it" (Micah 4: 4).

But this wonderful advancement of human civilization will not

be brought about speedily by the methods generally adopted by peace friends. For the last fifty years these have been very active. They have formed societies, distributed tracts and books by the millions; held conferences, both national and international; passed resolutions, made speeches, established peace tribunals, and spent money lavishly—only to see their hopes dashed to pieces against the rocks of militarism. In the midst of the cry of “peace and safety!” the destruction has come suddenly.

Peace friends have been apt to fall into the same error as so many “social service” reformers, of supposing that the shortest road to the salvation of the race is to redeem society, the state, or the nation; while the fact is that any attempt to save human society except by the salvation of the individual is a hopeless task. There is no other means by which the betterment of political, or moral, conditions can be brought about than the salvation of the individual from the sins and errors to which he may be a slave. The gospel of peace must be brought with convincing force to the individual. He must be taught that there is a “better way” than war, by which to settle international difficulties. He must be taught that war is too expensive a method of arbitration. He must be taught that it is useless, because it never settles anything. He must be taught that in this enlightened age war is murder, whatever it may have been in former ages. He must be made to realize that the devil is the inventor of war, and the exponent of the doctrine of compulsion by brute force which underlies it; that he was thrust down from heaven for advocating that doctrine, which is, in the last analysis, rebellion against God. When these great truths are made clear to man he will embody them in the laws he makes for the government of international relations. But to make those laws before the individual citizens, or a majority of them, know enough to demand them, is a hopeless task.

We have long been of the opinion that peace friends, before they will see permanent results of their labors, must begin a propaganda from below, laying the foundations in the enlightenment of individual citizens on the questions involved. They must go to work, as the Prohibitionists and Temperance friends have done, and form peace societies that are equipped for untiring, intelligent and practical work. The late lamented William Stead, in a peace congress in New York, expressed himself to the effect that he was “sick and tired” of peace meetings, referring to the fact that the work in view cannot be accomplished by resolutions and banquets. And this is true. The peace friends will have to join hands and go to work for peace, if they want to see their efforts crowned with success.

The gospel of Christ is the gospel of peace. He is the Prince of Peace. He came to bring salvation to the human race, and salvation includes “peace on earth.” The human family is not “saved” until there are no more wars. The majority of the followers of

the great Nazarene may not as yet have thoroughly learnt this important truth, but they must learn it if they want to take part with the Lord in the Millennial reign, which is to come.

J. M. S.

DEATH.

THERE is a law irrevocably decreed in earth, that all life thereof, must, at some indeterminate period, experience that mysterious change called death.

The event in life which demands and binds down to equality the rich, the poor, the learned, the ignorant; there being no bond or free, no creed, no sect, that does not come at its beckon; that does not bow submissively to its mandates. There is no election; there is no alternative.

“The boast of heraldry,
The pomp of power,
And all that beauty,
All that wealth e'er gave,
Await alike the inevitable hour;
The paths of glory lead
But to the grave” (GRAY).

Even:

“The hills, rocked, ribbed
And ancient as the sun,
The vales stretching
In pensive quietness between,
And poured around all
Old ocean's grey and melancholy waste
Are but the solemn decorations all,
Of the great tomb of man” (BRYANT).

Many and varied are the sentiments and hopes in which men regard this mandatory edict, this decree of death; which expectations and hopes resolve themselves into two general classes, viz., those who have no hope in a life beyond the grave, and those who have a hope in the future existence of form or state.

To the former, death marks the final of their being. It is the culmination of all life—the entrance into a great abyss from whose cavernous depths re-echoes, “No identity; no continuance of life; a complete non-existence; a complete nothingness.”

To the latter, death is as a sleep and an awakening into a nobler and grander sphere, where continuous life, progress and development are had; where the association of family and acquaintances is enjoyed in the presence of God, the Father, and the pleasures and the joys of eternal life. This is the certain hope of all who live godly in Christ Jesus; who submit to the ordinances of His gospel; who take upon themselves His name and always remember

Him, and keep His commandments. To these, the last, sad hour of death is sweet (Doc. and Cov., Sec. 42). The grave has no victory; death, to them, has lost its sting (I. Cor. 15).

Is this latter not the greater hope? Does not this meet the anticipation of the soul? Does it not give to life a greater significance, a more comprehensive purpose? Ah, yes! A thousand times yes! "If in this life only we have hope in Christ, we are of all men most miserable" (I. Cor. 15: 19). Therefore, it behooves every man to secure to himself this assurance of a continuance of life after death. That "when rites of that last bitter hour shall come, where each shall join that innumerable caravan that moves to that mysterious realm, thou go not like the quarry slave at night, scourged to his dungeon, but soothed and sustained by that unfaltering trust. Approach thou, thy grave like one who wraps the drapery of his couch about him and lies down to pleasant dreams."

R. DUNFORD.

CHRONOLOGY OF THE WAR.

June 1.—Zeppelins drop bombs on London suburbs. Some fires and a few casualties reported.

June 2.—German-Austrian troops claim to have captured Strij.

June 3.—Przemysl re-captured by the Germans and Austrians. French aviators drop bombs on the headquarters of the German crown prince.

June 4.—The British and French resume the offensive between Bixschoote and Ypres.

June 7.—Zeppelin destroyed by Flight Sub-Lieutenant Warneford between Ghent and Brussels. Crew of twenty-eight reported all killed; attacking airman had miraculous escape. A Zeppelin raids the east coast. Officially reported five killed, forty wounded; and some damage to property.

June 8.—Austro-German forces cross the Dniester forty miles fromemberg; in the fighting for Przemysl Germans claim over 33,000 prisoners, Austrians only 7,000.

June 9.—Mr. Asquith announces total British losses (excluding the navy and naval division) on the Continent and in the Mediterranean, 258,069 up to May 31. Mr. Bryan, United States Secretary of State disagrees with President Wilson on the new Note to Germany and resigns.

June 10.—Italians have occupied Monfalcone, an important step towards Trieste. Austrian torpedo boat leaving Trieste sunk by submarine. Admiralty announce loss of two British torpedo boats by submarines. Several trawlers destroyed.

June 11.—Russians drive Austro-German forces across the Dniester with losses and capture of nearly 6,700 prisoners, seventeen guns, and forty-

nine machine guns. The American Note to Germany makes a powerful appeal for the rights of humanity in war time, and declares the German government is misinformed about conditions under which *Lusitania* sailed.

June 12.—Servia takes steps to find outlet on Adriatic by occupying positions of Albanian territory, including Scutari, Durazzo, and Elbassan.

June 15.—Mr. Asquith announces that the war now costs Great Britain £2,600,000 a day, and that it will cost £3,000,000 before long. Airmen drop bombs on Karlsruhe. A Zeppelin visits "the north-east coast" and drops bombs. Fifteen deaths reported.

June 16.—German-Austrians advance from east Jaroslav, the Russians retreating.

June 17.—Fierce battle on the San reported. The Germans have crossed the Lubaczowka, threatening the Russian rear on the Dniester. The Russians retire toward the Russian frontier. The French and British report important successes in France.

June 21.—The battle north of Arras, France, which was begun over a month ago, is still raging, the French reporting steady success. Lemberg, the capital of Galicia, seriously menaced by the Germans. The French are fighting for Lille, as the Germans are for Lemberg. The Italians advancing toward Trieste. In the Commons, the Chancellor of the Exchequer, in announcing a new war loan, made the statement that a deficit of £518,000,000 had to be met, and that the expenditure was nearly £3,000,000 a day, and was rising.

June 22.—The Austrians enter Lemberg. The Russians fall back to a new line of defense. Great rejoicing in Vienna.

June 23.—Mr. Lloyd George makes the announcement that the central empires are now turning out 250,000 shells a day, and this must be surpassed by the allies.

June 28.—The Russians claim to be holding firm on the river Dniester. The Germans are now aiming for Warsaw. Desultory fighting in France, but no important results recorded. The Turks are said to have evacuated Adrianople.

FROM THE MISSION FIELD.

Baptisms.—On Friday, June 18th, 1915, a baptismal service was held at Sheffield, in the Latter-day Saints' Church, corner of Ellesmere Road and Lyons Road (Sheffield conference), when seven souls were added to the fold of Christ, Elders Howard T. Anderson, Henry F. Young and Jesse L. Quinton officiating.

A baptismal service was held in the Teams river, Newcastle branch (Newcastle conference), June 17th, 1915, when one soul was received into the Church of Christ, Elder Earl C. Morgan officiating.

THE FIELDS.

Singing, the peasants wield their flails: the sun
 Falls golden on the grain.—These are the folk
 Who in the hours of peace, with humble toil
 Do that without which even kings must starve;
 And when war falls must bear the woe
 For others' prizes that they little share.
 —Yielded no even right within their hands
 To judge what order shall control their days;
 One hour may be content, with prosperous toil,
 With simple pleasure dance and cheerful feasts;
 The next, an ominous shadow, unforeseen,
 Shall fall athwart their calm; a monarch calls!
 With arrogant might his ministers demand
 Another service than the daily toil:
 Service of blood and broken brotherhood.
 —Thirsty, the Demon of Empire at last tears off
 That smirking mask of Patriotism he wears,
 And shows his greedy lips. Now War!—the sword!
 No more the plow till his new lust's assuaged—
 Though all the grain lie rotting in the field,
 And men turned puppets for his will, rot there beside.
 War—and for what? That all the peaceful Muses
 Long have built, shall be a heap of ashes on a plain
 Where weeping women, an uneven load,
 Patient, must lift alone, so Youth may thrive
 To plant the lands again!

ANNE THROOP CRAIG, in the *Springfield Republican*.

DIED.

PRICE.—At Kinlet, near Cleobury Mortimer (Birmingham conference), June 21st, 1915, Agnes Price. Deceased was born September 23rd, 1886; baptized December 29th, 1907, by Elder D. A. S. Priestley.

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